

THE

שקל

SHEKEL



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No. 3

May - June 2004



Chiune Sugihara
A Righteous Among the Nations

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EDWARD SCHUMAN, Editor

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The American Israel Numismatic Association (A.I.N.A.) is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. A.I.N.A. is a democratically organized, membership oriented group, chartered as a not for profit association under the laws of The State of New York. A.I.N.A.'s primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby. The Association supports a web page <http://amerisrael.com> in which full information about the organization and a sampling of past articles from the SHEKEL are shown. The Association attends national and regional conventions, sponsors study tours to Israel, publication of books and catalogs and other activities which will be of benefit to the members. A.I.N.A. supports Young Numismatists' programs which encourage and introduce youth to our hobby. Audio-visual and slide programs are available from the A.I.N.A. archives on many Judaica subjects and are available at no cost except for transportation charges. Local Israel Numismatic Society chapters exist in several areas. Please write for further information.

The Association publishes the SHEKEL six times a year. It has been referred to as a Jewish Reader's Digest. The SHEKEL is a journal and news magazine prepared for the enlightenment and education of the membership. You are invited to submit an article for publication.

Annual Membership fees:

U.S., Canada and Mexico \$18. - Foreign \$25.- Life \$300.

Send all remittances, change of address and correspondence
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FREE ISRAEL COMMEMORATIVE COINS!

I am pleased to announce an exciting new program for AINA members, made possible by a generous donation of Israel commemorative coins from past AINA President Arnold Kagan.

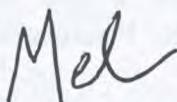
You can get free commemorative coins (of our choice), worth up to \$25 each. Included are Chanukah coins, Independence Day coins, Pidyon Haben coins, etc. ... each in Proof or Brilliant Uncirculated condition ... most are precious silver ... and most come with the original certificate of authenticity from the Israel Government Coins & Medals Corporation.

If you are an AINA member, all you have to do is sign up a new member or give a membership as a gift ... and both of you will receive a free coin! There is no limit how many free coins you can receive - one for each new member you sign up. Just include \$18 per new member (living in US or Canada) along with his or her address and your address so we can send the free coins. You will be ahead of the game to start plus you both will receive all of the other benefits - 6 issues of The Shekel Magazine, the annual AINA token, etc.

If you are reading this and you are not an AINA member, sign up yourself and someone else and you both receive a free Brilliant Uncirculated or Proof commemorative coin. I want to thank Arnold Kagan for making this all possible, and also AINA Board Member Sagi Salomon for coordinating the project.

AINA will have a table at the American Numismatic Association's annual convention in Pittsburgh from August 18-22. Please come over and say hello, and volunteer to help man (or woman) the table if possible. We also invite you to enjoy the free program at our annual meeting that will take place at the David Lawrence Convention Center on Thursday, August 19th at 1:00. The meeting will feature news from the Israel Government Coins & Medals Corporation, who also will have a table on the convention floor.

Happy collecting,



The Editor's Page

By Edward Schuman

Dear Members:

For the first time in a long while, I can truly say I had help in putting this issue of the SHEKEL together. Shmuel Aviezer, from Israel, has written "What's a Banknote", an article researched with countless hours of work. Edgar Guest, from England, has written about a man to whom he possibly owes his life. Pinchas Bar-Zeev has supplied us with information on the recent Tel-Aviv Numismatic Auction and the coin market in Israel. I just hope this will continue as I really can use all the help I can get.

Sadly we must report the passing of three old time members. Jack Fisher, of Kalamazoo, Michigan was the researcher responsible for much of the information on the Palestine Currency Board. A prolific writer, he wrote for the SHEKEL, Journal of Israel Numismatics and Krause Publications. He was the first to assemble a population count of the elusive 50 pound Palestine notes. And he was a personal friend.

Edwin Mendelsohn. A.I.N.A. Life member 22, was a specialist on ancient Jewish Coinage, and wrote many articles for the SHEKEL in the early years.

And a dear friend and physician Maxwell Greenhouse, known as Mac, perennial president of the South Florida Coin Club and a member of the I.N.S. of Greater Miami. Mac signed his correspondence by drawing a house with a green ink pen. He was an avid supporter of A.I.N.A. and we will sadly miss them all.

Membership is the key to survival. The membership is aging and we must recruit new blood. There is promotion listed on page 3 in lieu of the president's message. Please take advantage of this offer. You have all to gain and nothing to lose.

We wish to thank those dealers who have placed ads in the SHEKEL for the support that they are giving the organization. Our readers should seek them out for their numismatic needs. In the present economy, we need whatever revenue we can get just to pay the bills.

A.I.N.A. will have a club table at the American Numismatic Convention in Pittsburgh. Please visit us if you can. More on this next issue.

Till then

CHIUNE SUGIHARA OFFICIAL MEDAL

Third in the Visas for Life Series

In the course of human existence, many people are tested. Only a few soar as eagles and achieve greatness by simple acts of kindness, thoughtfulness and humanity. This is the story of a man and his wife who, when confronted with evil, obeyed the kindness of their hearts and conscience in defiance of the orders of an indifferent government. These people were Chiune and Yukiko Sugihara who, at the beginning of World War II, by an ultimate act of altruism and self-sacrifice, risked their careers, their livelihood and their future to save the lives of more than 6,000 Jews. This selfless act resulted in the second largest number of Jews rescued from the Nazis.

Chiune Sugihara was born on 1 January 1900 in Gifu Prefecture of the Chubu Region in Japan. As a student at Waseda University, Sugihara was sent as a Russian language trainee of the Ministry of Foreign Affairs to a language institute in Harbin, China, where he earned high grades. During his career at the Ministry, Sugihara worked as an expert in Russian affairs. While serving in the Manchurian Foreign Office, he was involved in negotiations with the Soviet Union on such matters as the Northern Manchurian Railroad. Subsequently, he served in the Information Department of the Ministry of Foreign Affairs and the Japanese Legation in Finland.

In March 1939, Japanese Consul-General Chiune Sugihara was sent to Kaunas to open a consulate service. Kaunas was the temporary capital of Lithuania at the time and was strategically situated between Germany and the Soviet Union. After Hitler's invasion of Poland on September 1, 1939, Britain and France declared war on Germany. Chiune Sugihara had barely settled down in his new post when Nazi armies invaded Poland and a wave of Jewish refugees streamed into Lithuania. They brought with them chilling tales of German atrocities against the Jewish population. They escaped from Poland without possessions or money, and the local Jewish population did their utmost to help with money, clothing and shelter.

In July 1940, when a new administration with close ties to the Soviet Union came to power in Lithuania and it became certain that the country would be annexed to the Soviet Union, many Jewish refugees, who had fled to Lithuania as a result of the partitioning of Poland by Germany and the Soviet Union in the previous year, came to the Japanese Consulate seeking transit visas.

Although in December 1938 the Konoe Cabinet had adopted a policy of non-discrimination against Jews (at the Five Ministers' Conference -

"Guidelines for Treatment of the Jews"), in the area of immigration control policies, the Government allowed the issuance of transit visas to Japan only for those applicants meeting the requirements normally necessary for the issuance of visas such as those who had completed immigration procedures to their final destination and possessed sufficient funds. Now into summer, time was running out for the refugees. Hitler rapidly tightened his net around Eastern Europe. Those Jews with visas for Japan eventually past the war in Shanghai.

It was then that some of the Polish refugees came up with a plan that offered one last chance for freedom. They discovered that two Dutch colonial islands, Curacao and Dutch Guiana, (now known as Suriname) situated in the Caribbean, did not require formal entrance visas. Furthermore, the honorary Dutch consul, Jan Zwartendijk, told them he had received permission to stamp their passports with entrance permits. There remained one major obstacle. To get to these islands, the refugees needed to pass through the Soviet Union. The Soviet consul, who was sympathetic to the plight of the refugees, agreed to let them pass on one condition. In addition to the Dutch entrance permit, they would also have to obtain a transit visa from the Japanese, as they would have to pass through Japan on their way to the Dutch Islands.

Chiune Sugihara wired his government three times for permission to issue visas to the Jewish refugees. Three times he was denied. After repeatedly receiving negative responses from Tokyo, the Consul discussed the situation with his wife and children. Sugihara had a difficult decision to make. He was a man who was brought up in the strict and traditional discipline of the Japanese. He was a career diplomat, who suddenly had to make a very difficult choice. On one hand he was bound by the traditional obedience he had been taught all his life. On the other hand, he was a samurai who had been told to help those who were in need. He knew that if he defied the orders of his superiors, he might be fired and disgraced, and would probably never work for the Japanese government again. This would result in extreme financial hardship for his family in the future.

For 29 days, from July 31 to August 28, 1940, Mr. and Mrs. Sugihara sat for endless hours writing and signing visas by hand. Hour after hour, day after day, for these three weeks, they wrote and signed visas. They wrote over 300 visas a day, which would normally be one month's worth of work for the consul. Yukiko also helped him register these visas. At the end of the day, she would massage his fatigued hands. He did not even stop to eat. His wife supplied him with sandwiches. Sugihara chose not to lose a minute because people were standing in line in front of his consulate day and night for these visas.

More than 2,000 people were placed on the visa list alone. In those times, if the head of a household was granted a visa all family members listed in his passport were also granted entry, meaning that in fact the visas issued by Sugihara saved many thousands of Jewish lives.

After the Japanese Consulate in Kaunas was closed as a result of Lithuania's annexation to the Soviet Union, Sugihara served at the Consulate General in Prague, the Consulate General in Königsberg and the Legation in Romania. "The Order of the Sacred Treasure, Gold and Silver Rays" was conferred upon him by the Japanese Government in 1944, before he finally returned to Japan in 1947 and left the Ministry of Foreign Affairs.

The acts of humanity performed by the courageous Sugihara have been honored in a variety of ways. In 1969 Israeli Minister of Religious Affairs Zorach Warhaftig, who himself was one of the people to have his visa issued by Sugihara, directly bestowed a decoration upon him from the Israeli Government. In 1985, Sugihara became the first Japanese to be honored with the prize for being "Righteous Among the Nations (Yad Vashem Prize)," a prize bestowed by the Government of Israel to foreigners who have saved the lives of Jews.

In July 1986 Chiune Sugihara passed away. On 10 October 2000, to commemorate the 100th anniversary of his birth, the Ministry of Foreign Affairs established a commemorative plaque at the Diplomatic Record Office of the Ministry of Foreign Affairs, and an unveiling ceremony took place in the presence of the widow of Mr. Sugihara, Mrs. Yukiko Sugihara, and others.

The Third Medal in the Visas for Life Series commemorating Righteous Gentile Diplomats honors Chiune Sugihara who was fired from the Japanese diplomatic staff in disgrace for his "crime" of saving Jewish lives. The medal is issued in bronze 59mm and silver 50mm. The designer is Igal Gabbai.



Tel Aviv Numismatic Auction

by Pinchas Bar-Zeev, Tel Aviv, AINA #6680

pictures by Jonathan Rand

In the previous issue of The Shekel, the writer of these lines wrote. "...numismatics is alive and well in Israel..." That point was again proven when the Israel Numismatic Collectors Association (INCA) organized its yearly banknotes, means of payment & coins auction on March 24, 2004, in Tel Aviv, attended by over 40 members.

The INCA, founded in 1995 by a group of dedicated collectors of Holy Land numismatics, now has over 120 members nationwide, the majority diehard collectors of paper money, trade coins and other means of payment from the early days of modern Jewish settlement in Eretz Israel until present-day Israel banknotes and coins. Many of us may believe that numismatics as a hobby is waning, and that active membership of numismatic associations is limited to older people, mostly pensioners. But not INCA, with active members in all age ranges!

When browsing through the 30-page auction catalog, one thing becomes clear: in Israel the humble Pruta and Lira are still King! This year's auction consisted of 521 lots, this time almost only paper money. Well represented were earlier issues, such as the 1955-dated first Bank of Israel banknote series, Bank Leumi and Anglo Palestine Bank issues, fractional currency and British mandate banknotes.

The INCA auctions are unique in Israel, as only paid-up members can participate, and no commission is charged, neither from the seller, nor from the buyer. Instead, the Association asks the seller for a voluntary contribution of 5% of the price realized. Another novelty is the fact that bids are in Sheqalim only, not in US greenbacks as is customary with local commercial auction houses.

Hereunder follows a selection of prices realized:

P6, British mandate, 500 Mils 1929, D-series, Good: price realized NIS 670 (\$149).

P6, British mandate, 500 Mils 1939, G-series, G: sold for NIS 535 (\$119).

P7, British mandate, 1 Pound 1929 D-series, G: NIS 270 (\$60).

P10a, Fractional currency 50 Pruta 1952, obv. red, rev. red, sign. Kaplan-Zagaggi, Uncirculated: NIS 800 (\$178).

P11, Fractional currency, 100 Pruta 1952, green/gray, Kaplan-Zagaggi, Unc.: NIS 500 (\$111).

P12a, Fractional currency, 100 Pruta 1952, green/green, Kaplan Zagaggi, Unc.: NIS 700 (\$156).

P13d, Fractional currency, 250 Pruta 1953, Menora left, Unc.: NIS 700 (\$156).

P15, Anglo-Palestine Bank, 1 Pound 1948, Unc.: NIS 1,500 (\$333).

P17, Anglo-Palestine Bank, 10 Pounds 1948, XF: NIS 1,600 (\$356).

P19, Bank Leumi, 500 Prutah 1952, XF: NIS 1,200 (\$267).

P20, Bank Leumi, 1 Lira 1952, Unc.: NIS 600 (\$133).

P21, Bank Leumi, 5 Lirot 1952, Unc.: NIS 1,500 (\$333).

P22, Bank Leumi, 10 Lirot 1952, XF: NIS 1,200 (\$267).

P25, Bank of Israel first series, 1 Lira 1955, Unc.: NIS 250 (\$56).

P27b, Bank of Israel first series, 10 Lirot 1955, black ser. #, Unc.: NIS 200 (\$44).

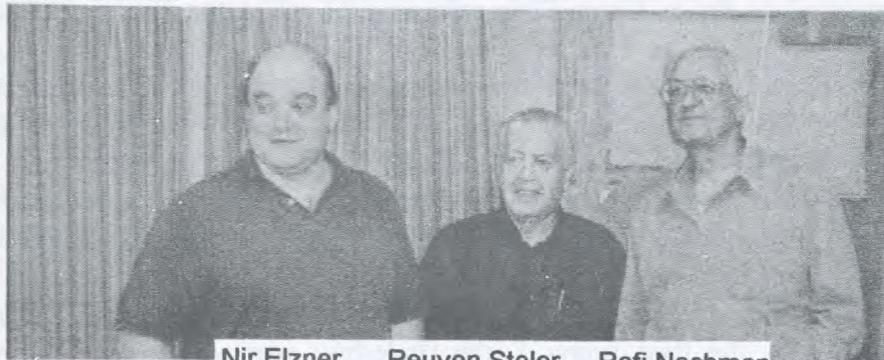
P32b, 10 Lirot 1958 Scientist, red #, Unc.: NIS 100 (\$22).

P46c, 50 Sheqalim 1978 Ben Gurion, 2 green squares, Unc.: NIS 1,350 (\$300).

P46d, 50 Sheqalim 1978 Ben Gurion, 4 black squares, Unc.: NIS 450 (\$100).

Besides participating in the Association's yearly auction, INCA members meet 7-8 times yearly to listen to guest speakers on a variety of numismatic subjects, to swap or trade, or just "shmooze" numismatics over coffee and cake. During the last three meetings we were informed about the use of municipal emergency paper money in early twentieth century Petach Tikvah, Jews and coinage in medieval England, and visited the Kadman Numismatic Pavillion in the Haaretz museum in Tel Aviv.

INCA members also receive 3-4 times yearly a club bulletin with articles by members in Hebrew, as well as text translated into Hebrew from major English-language numismatic periodicals, including AINA's The Shekel. Several INCA members are long-standing and loyal AINA members as well!



Nir Elzner

Reuven Stoler

Rafi Nachman

The Kantara Military Railway

Donald Sussman of Owings Mills, MD has been an A.I.N.A. member for many many years and was an active member of the I.N.S. of Maryland. He has donated several volumes of earlier back issues of the SHEKEL to the organization. In his correspondence, he mentioned the fact that his father served in the Jewish Legion which fought in Palestine during the first World War, and he had in his possession a military movement order on the Kantara Military Railway.

Kantara is a town in north east Egypt, on the east bank of the Suez Canal. It is on the ancient military road between Egypt and Syria and was the terminus of a railroad to Palestine constructed during World War I, when the British Expeditionary Force in Egypt was based there. Israel captured the town during the 1967 Arab-Israeli War and in 1969 evacuated the civilian population. It was returned to Egyptian control in 1974. The town was formerly known as El Kantara or Al Qantarah.

The military movement order was for Donald's father who was being demobilized. It is printed on light brown color, a soft grade, and probably all they had there at the time. It was issued for travel between El Arish and Rafa. (Rafiah). El Arish is a town situated astride the Coastal Highway leading through Palestine to Damascus. It became a natural war route for every invader of Egypt. It was also the last staging point for launching an Egyptian invasion into Palestine.

During the World War I, the question of rail connection between Egypt and Palestine arose. Roads in Palestine were for all purposes non-existent. They consisted of dirt paths over dried wadi or river beds that turned into fierce roaring currents of water during a rain. The need for a fast way to move troops and equipment across the land was of urgent need. In 1915 construction of a standard gauge line for military purposes, running from Kantara East, was begun. By the end of 1918 it was completed as far as Hatta. This railway was called the Kantara Military Railway. Until 1917 a train ferry was used for the exchange of rolling stock between the Egyptian State Railways and the military railways of Palestine over the Suez Canal. But, in view of the need for more speedy transit between Egypt and Palestine, the Suez Canal Company agreed to the building of a swing bridge across the canal at a point three miles north of Kantara, on condition that it was removed after the war. The bridge was built in five months, and opened in July, 1918.

The first railway came to Be'ersheva (Beer Sheba) in 1915, built hurriedly by the then ruling Turks (Palestine was part of the Ottoman

Empire). It had but one purpose: to bring men and supplies to the Sinai Peninsula to carry out an attack on the Suez Canal. In October that year, they began extending the line into Sinai via El Auja. Since roads were virtually non-existent, railways were vital to move military equipment and men.

Before the Turks could mount their attack, the British built a standard gauge line from Kantara in Egypt to Rafiah and beyond. This enabled them to drive the Turks back, capture Beer Sheba and rapidly push on to Jerusalem. Thus it can be said that railways played a big part in this phase of the "Great War".

E.S.R.—696—17-8—5000 x 100 | E 82676
MOVEMENT ORDER

KANTARA MILITARY RAILWAY

	NUMBERS	NATURE OF DUTY
OFFICERS .		
O.R. . .	<i>From</i>	<i>Demobilization</i>

FROM *El Anak*

* SINGLE *4* To *Rafiah*

* RETURN

Date *28/2/19*

E. Jeff Caw

Issuing Officer

* Whichever is inapplicable must be deleted and initialled.

Unicorns, Uni-Capricorn, and Cornucopia-A Judaic Link?

By Professor Doctor Paul Goldstein

They were all there on ancient coins: lions; bears; peacocks; elephants; goats; dolphins; eagles; etc. And the mythological creatures as well: medusa; sphinx; chimaera, Pegasos, hippocamp, griffin, etc. But no unicorns. No unicorns have been attributed to ancient coins, even though they were considered to be a symbol of purity, health, strength, and valor. The question is why not? On the other hand, are there examples of coins, which upon closer inspection, may depict unicorns? Are there any symbols on ancient Judean coins that relate to the unicorn? Is the unicorn a Jewish symbol (see Fig. 1)?



Fig. 1 Unicorn and Lion from the Hodorov synagogue ceiling, detail 17th-c.
Beth Hatefutsoth, Tel Aviv

A little history first. The unicorn has been identified in many societies and civilizations since 3000 B.C.E. The first reported sighting of the unicorn (K'I-lin) was credited to the Chinese Emperor Fu, who observed one around 3000 B.C.E., and in 2697 B.C.E. it was seen in the palace of the Emperor Huang-ti. The great Unicorn Seal (ca. 2000 B.C.E), from the Harappan culture in the Indus Valley of Pakistan, commemorates visits from this supernatural creature. The earliest description in Greek literature of a single-horned (Greek: monkeros; Latin: unicornis) animal was by the historian Ctesias (ca. 400 B.C.E.), who related that the Indian wild ass was the size of a horse, with a white body, purple head, and blue eyes; on its forehead was a cubit-long horn colored red at the pointed tip, black in the middle, and white at its base. The animal may have been the Indian rhinoceros. The Greek philosopher, Aristotle, deduced that the unicorn was a real animal. Pliny the Elder, who died in 79 C.E., described the unicorn in his Cyclopaedia "Historia Naturalis", and deduced that a unicorn existed in India. And, Alexander the Great, in the 3rd century B.C.E., boasted that he rode a unicorn into battle, although his coinage does not reflect this event. The Roman Emperor Julius Caesar reported seeing a unicorn in Germany, although none of his coinage records this honor. The earliest designation of the unicorn as heraldic was in Scotland in 1300, when King Robert III incorporated the unicorn as part of its official seal (Fig. 2).



Fig. 2 Scotland, ca. 1484 C.E., Gold Unicorn of James III, King of Scotland
OBV: Unicorn wearing a crown with shield of Scotland
REV: Wavy star or radiant sun on cross with fleured ends
The British Museum, CM E2512

Belief in the Unicorn During Biblical Times

Ancient Jewish writings contain many references to the unicorn. King David wrote: "My horn shalt Thou exalt like the horn of a unicorn" (Psalm 92:10). In this case, the reference is that the horn is a symbol of power and the enemy is vanquished by the will of G-d. In addition, Psalms 92:11 states "You uplifted my horn like that of a unicorn". From the Torah, Numbers 23:22 states "God brought them out of Egypt; he hath as it were the strength of an unicorn", "toafoth re'em" in Hebrew, "like the horns of the re'em" (Saadia; Ibn Ezra), where the re'em is a unicorn (Radak, Sherashim; Septuagint). In addition, Moses blessed the tribe of Ephraim in Deuteronomy 33, "Ephraim is like a unicorn, and will push the people of the world together with his horns". In the Septuagint, the 70 translators all translated the Hebrew word "re'em", which might stand for wild ox, to the Greek word 'monokeros', or one-horned. This was also the translation found in later Latin editions of the Bible. The Septuagint states "like the glory of a unicorn". Also, from the Septuagint, the name of one of the daughters of Job was Keren-ha-Puch, which was translated in the Septuagint as Amaltheias keras, the horn of Amaltheia. Amalthea was the female goat that nurtured baby Zeus (Jupiter) and whose horn was a cornucopia, or 'horn of plenty'. The ancient writings even describe other uses for the unicorn: "blue-processed skins from the one-horned animal (unicorn)". (Yerushalmi Shabbath 2:3; Shabbath 28b; Tanchuma 6; Chullin 59b).

Capricorn: A Symbol in the Judaic Zodiac

The Jewish people have borrowed symbols from other cultures as they were forced to live in exile (Goodenough, 1953). Although they were in contempt of graven images, they freely used ideas that were not in conflict with their own belief in G-d. One of these symbols was the Capricorn (in Hebrew "Gedi"), whose symbol is called the 'signature of G-d', and is found in the Judaic zodiac. In the mosaic discovered in an ancient synagogue in Sepphoris, Israel, the Capricorn (goat) is clearly detailed as a 'goat' and not as a chimera comprised of a goat/fish or goat/serpent such as depicted on Roman coins, e.g. Antoninus Pius (Egyptian mint), Augustus



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The Jewish people have borrowed symbols from other cultures as they were forced to live in exile (Goodenough, 1953). Although they were in contempt of graven images, they freely used ideas that were not in conflict with their own belief in G-d. One of these symbols was the Capricorn (in Hebrew "Gedi"), whose symbol is called the 'signature of G-d', and is found in the Judaic zodiac. In the mosaic discovered in an ancient synagogue in Sepphoris, Israel, the Capricorn (goat) is clearly detailed as a 'goat' and not as a chimera comprised of a goat/fish or goat/serpent such as depicted on Roman coins, e.g. Antoninus Pius (Egyptian mint), Augustus

the spiritual level, Capricorn is symbolized by the unicorn. The goat/unicorn imagery symbolizes the Capricorn journey from duality and worldly ambition to "yichud elyon" or supernal unity, vision, and spiritual aspiration. Capricorn gives us the picture of the human being, feet on the ground, rooted in the earth experience, but running free and scaling the heights of worldly ambition of spiritual aspiration. It can express the worst and best of humankind; it is a sign of extremes. It is also the sign of completion and conclusion: the mountain top. It marks the point beyond which further ascent in any life cycle is not possible. Effort, strain, struggle, the fight with forces native to the underworld ("yetser horah"), or the strenuous conditions entailed by the tests of discipleship or initiation- these are distinctive of experience in Capricorn (Bailey, 1951). This is why it appears on coins for over 2500 years.

When the Jewish people were traveling for forty years through the desert there were four camps. From the Kabbalah, we learn that the source of each camp is one of the four letters of the name of G-d, which also corresponds to one of the four elements of Fire, Earth, Air, and Water. Capricorn corresponds to the letter "hei" in G-d's name, and the element of Earth. This letter is integral in the process of creation (Osios R'Akiva). G-d did not create the world as a purely physical entity, but also imbued it with the Divine (Munk, 1983). The "hei" teaches us to imbue our lives with sanctity and to combine the physical with the spiritual.

Capricorn on Coins

The Amalthean Goat is a popular image on coins throughout the ancient world. It is shown in two distinct varieties: one-horned or two-horned. It is an acceptable argument that it was up to the celator (the engraver) to create such an image, thus, one-horn vs. two-horn may exist solely as a result of aesthetics or artistic perspective. However, it is also an acceptable argument that the celator was careful to depict the animal as it existed! For example, peacocks are depicted on coins showing one-leg or two-leg versions. That is because peacocks do stand on one leg, and can be seen walking on two legs. They appear on coins as they appear in nature.

There are excellent examples of one-horned goats on coins, even though they are scarce: 1) Paros (ca. 510 B.C.E; Fig. 3); 2) Thrace, Ainos (ca. 440 B.C.E.; Fig. 5); and 3) Kelendris (ca. 425 B.C.E.; Fig. 6). There are also excellent examples of two-horned goats: 1) Aegae (ca. 500 B.C.E.)-the goat alludes to the old Macedonian royal capital Aigai, founded by Perdikkas I, and reappears among coin types of later kings (Fig. 4); 2) Archelaus (ca. 413 B.C.E.; Fig. 7); 3) Thrace, Ainos (ca. 408

B.C.E.); 4) Aigospotamoi (ca. 300 B.C.E.); 5) Paros (ca. 230 B.C.E.); 6) Vespasian (ca. 80 C.E.); 7) Gallienus (ca. 267 C.E.; Fig. 12); and 8) Valerian II (ca 255 C.E.)- Jupiter seizes the right horn of Amalthea (Fig. 9).

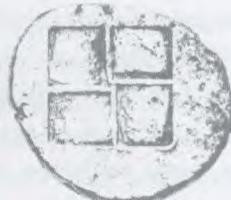


Fig. 3 Paros, ca. 510-475 B.C.E., AR Drachm OBV: Kneeling goat right- single horn REV: Quadripartite incuse square SNG Deleplace 2445ff; SNG Lockett 2624 Triton V, 2001, Lot #1386

Fig. 4 Aegae, ca. 500-480 B.C., AR Stater OBV: kneeling goat right- two horns, head reverted, annulet above REV: quadripartite square

Rosen 88; Weber 1839; Svoronos pl. III, 17, Triton V, 2001, Lot #1262



Fig. 5 Thrace, Ainos, ca. 440 B.C.E., AR Tetradrachm REV: goat with Athenian-type owl standing, single horn (Lot # 95, H.J. Berk 2/27/02 sale)

Fig. 6 Kelenderis, ca. 425-400 B.C.E., AR Stater OBV: Nude youth, holding whip, dismounting from horse rearing right REV: goat kneeling left with head reverted-single horn, 'T' in exergue SNG France 2, 75 var. (no T) (Triton V, 2001, Lot 1469)



Fig. 7 Archelaus, 413-399 B.C.E., AR Stater OBV: Horseman, wearing kausia and chlamys, caduceus on horse's rump REV: forepart of a goat right- two horns, head reverted, linear square SNG ANS 64, Weber 2024 (Triton V, 2001, Lot #1273)



Fig. 8 Gallienus, ca. 267 C.E., AR Antoninianus, Rome REV: goat standing- two horns RIC 207 (H.J. Berk, Lot #549, 2/27/02 sale)



Fig. 9 Valerian II, ca. 255 C.E.; AR Antoninianus REV: Infant Zeus (Jupiter), seated to the front of she-goat Amalthea with two horns, who advances right. Jupiter extends his right arm and seizes right horn of Amalthea with his left hand. (Boston 01.5011; Perseus Image 1997.03.1174)

B.C.E.); 4) Aigospotamoi (ca. 300 B.C.E.); 5) Paros (ca. 230 B.C.E.); 6) Vespasian (ca. 80 C.E.); 7) Gallienus (ca. 267 C.E.; Fig. 12); and 8) Valerian II (ca 255 C.E.)- Jupiter seizes the right horn of Amalthea (Fig. 9).

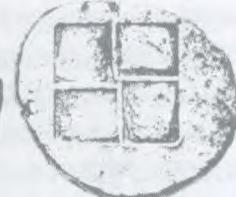


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Cornucopia

The Amalthean goat had two horns: a cornucopia and a regular horn. According to mythology, Zeus (Jupiter) seized the cornucopia and brought it to his people, leaving the Capricorn as a 'unicorn', but with special powers (see below). The infant god Zeus(Jupiter) was given by his mother, Rhea, to the care of the daughters of Melisseus, a Cretan king, who fed him with the milk of the goat Amalthea. Grateful Zeus(Jupiter) broke off one of the goat's horns and gave it to the daughters and blessed the horn with the power of becoming full with whatever the possessor wished. (Wirsig and Mandel, 1958). The cornucopia is designated as a symbol of fertility, containing pomegranates, vines, or ears of corn.

The Capricorn, now unicorn, retained special powers of healing, which made it invaluable to the English monarchy. The horn (alicum) was believed to be able to cure everything from epilepsy to poisoning. Queen Elizabeth I, James I, and Charles I all had unicorn horns listed in the inventories of their possessions. In fact, apothecaries, until the 18th century used the unicorn as its official symbol, and offered ground powder as a special medication for serious illness. The "Stone of Bezoar" existed within the unicorn and was able to remove arsenic and other poisons from food and drink. This bezoar stone is also found as a concretion in the stomachs or intestines of antelopes, camels, deer, and goats. The name comes from the Persian 'padzahr' which means to 'expel poison'. In Hebrew it is called the "Belzar", which means 'lord of the venoms'. Maimonides, the King's personal physician, following the work of Gallen, used these stones to aid victims of poison.

Cornucopia on Coins

The first 'dikeras', or double cornucopias, presented in a position facing each other, is found on coins minted in Athens during the reign of Ptolemy I (308 B.C.E.). Arsinoe II, sister and wife of Ptolemy II (3rd century B.C.), declared the dikeras as a specific symbol of fertility and fecundity to her alone (Lapis and Matye, 1969). Tyche, the city goddess, and Demeter, goddess of the earth, are also depicted as carrying cornucopias on coins (Hendin, 2001). Alexander II (128-123 B.C.E), a contemporary of Hyrcanus, was the first to use the 'dikeras' as a Greek symbol. Thus, the use of the two heraldic horns of plenty was borrowed and inserted into Judaism from the Hellenistic civilization (Meshorer, 1982). This extends to the use of cornucopia on coins of Hyrcanus I. Even though the cornucopia were used by Christian emperors, the rabbis determined that it was a harmless symbol, since it stood for no specific god or myth and so could be applied in any ideological setting (Goodenough,

1953). Jews borrowed the symbolism of the cornucopia, which stood for grace, benevolence, benefaction, and life, since they felt the same for their G-d and their kings.

On Jewish coins, double cornucopia appears on the prutahs minted by Hyrcanus I (134-104 B.C.E.; Yehohanan)(Fig. 10). The coins of Aristobulus I (Yehudah) were the same as his father Hyrcanus I. The cornucopia design was formed with two symmetrical horns of plenty joined by their narrow bottoms within a flower petal. A ribbon with a bow was tied around each cornucopia, each horn also contained an ear of grain and a bunch of grapes. The Jewish addition in this design was the addition of a pomegranate rising up between the horns on a long, thin stalk (for further discussion see Goodenough, 1953, Meshorer, 2001) and appear on the coins with the Hebrew names Yehonatan, Yehohanan, and Yehuda. Single cornucopia (as well as double cornucopia) are found on the coins of Mattathias Antigonus (40-37 B.C.E.), the last Hasmonean king (Fig. 11).



Fig. 10 John Hyrcanus I, 134-104 B.C.E., AE Prutah OBV: Hebrew inscription within wreath "Yehohanan the High Priest and Head of the Council of the Jews" REV: double cornucopia, ribbons, pomegranate Mesh. Group Sc. Hedin 459.



Fig. 11 Mattathias Antigonus, ca. 40-37 B.C.E., AE 20 OBV: single cornucopia with Hebrew inscription "Mattatayah the High Priest" REV: Greek inscription within wreath, "of King Antigonus" AJC1, Group V8, Hedin 482 (E. Waddell, Lot #36124)

Unicorns, Uni-Capricorns, Cornucopia-The Jewish Link

An ancient Jewish folktale relates that the unicorn perished in the Great Flood, since it was too large to enter Noah's Ark. But another tale argues that G-d never destroys his own creation; if the unicorn was too large, then it would swim behind the ark, which is must have, since it continually engaged in combat with the lion, its archenemy in medieval lore. This is a common theme in medieval Jewish art, where the unicorn appears depicted as a goat or white horse with one horn in the middle of its forehead (Fig. 1; Goodenough, E.R. 1953). On 18th century Torah breastplates, there are unicorn heads depicted on them (Jewish Museum in Manhattan, Skirball Museum in Los Angeles). The unicorn appears in illuminated Jewish manuscripts in paintings within the synagogues and later on ceremonial objects as well. In Jewish folklore it is the fiercest of all creatures and is able to kill an elephant with a single thrust from its horn.

The myth of the cornucopia also has a Jewish link. It is connected with the Horn of Achelous, the son of Oceanus who was the representative of all fresh waters, and resembled Ridya, the angel of rain. In Jewish mythology, Ridya sometimes assumed the form of an ox (Romanoff, 1944)(Tractate Yoma 21a; Rashi). The angel Ridya, also known as "Af Bri", would distribute the rain to the land after G-d had granted that portion (TOSFOS; Nidah 16b, DH Malach).

The one-horned Capricorns (unicorns) and the cornucopia are interwoven themes, since the cornucopia is the horn of the goat Amalthea. Ancient Jewish coins, minted under the authority of its kings in the land of Israel or the city of Jerusalem, lack images of living creatures. However, the appreciation of the symbols of chastity, faith and purity (unicorn), and bountiful harvest and success (cornucopia), were too appealing to be ignored by the Jewish people entirely. These concepts come together on Jewish coins in the form of the double cornucopia with the pomegranate between them.

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RAOUL WALLENBERG, RIGHTEOUS GENTILE

By Edgar Guest

First in the "Visas for Life" series of Righteous Gentile Diplomats, the Israel Government Coins and Medals Corporation recently issued silver and bronze medals commemorating Raoul Wallenberg who saved thousands of Jewish lives during the Shoah in Hungary (see *THE SHEKEL* November-December 2003).

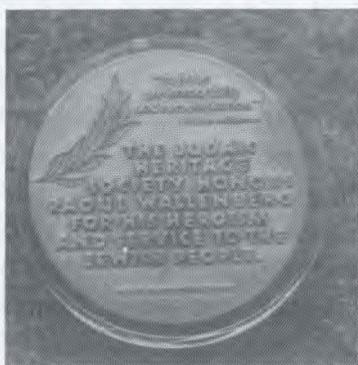
There have been previous medals issued to commemorate Raoul Wallenberg. Three of them, all different, are in my collection I have a special interest in Wallenberg as without his activities in Budapest in 1944/45 I would not be here to write this article.

One of the largest, a bronze medal with a diameter of 110 mm (4 1/2 inches) and a weight of 690 g. (1lb. 8 oz.), was issued in the USA in 1982. The obverse shows the portrait of Wallenberg, while on the reverse he is seen sheltering under his coat those he saved.



The sculptor, Marika Somogyi, was born in Hungary. Having survived the Shoah in which most of her relatives perished, she moved to Berkeley, California. She was educated at the Beaux Arts College in Budapest, at the University of California and Mills College. She was the winner of the commemorative silver dollar competition by the US Mint and recipient of the American Numismatic Association's Excellence in American Medalllic Art award. The fascinating story of how Marika Somogyi was able to survive in the Shoah can be found at <http://www.amuseum.org/shoah/samogyi.html>

The second, also a bronze medal, was issued by The Judaic Heritage Society in 1980. It has a diameter of 38mm (1 1/2") and weighs 35g. (1 1/4 oz.). The obverse shows Wallenberg's effigy and himself with his arms outstretched protecting Jews. The reverse carries the legend.



The sculptor, Karen Worth, studied at the Tyler Art School and the Pennsylvania Academy of the Fine Arts. In 1960 she was elected a fellow of the National Sculpture Society. In 1963 she designed her first medal for the Society of Medallists. Since that time, she has designed over 600 coins and medals. She has been awarded the American Numismatic Society's Saltus Medal of Signal Achievement in the art of the medal, and the ANA's Sculptor of the Year gold medal.

The third medal is marked .999 silver, has an approximate diameter of 42 mm (1 5/8") and weighs about one ounce. The obverse shows Wallenberg's effigy and signature as it appeared on the Schutz-Passes, the protective passports, he issued to several thousands of Hungarian Jews. The reverse shows an elaborate coat of arms. So far I have been unable to ascertain when, where and by whom this medal was issued. Perhaps readers of *The Shekel* might help in identifying it.



In the courtyard of the Dohany utca Synagogue in Budapest there is a simple memorial commemorating Raoul Wallenberg and others to whom many Hungarian Jews owe their lives.



Raoul Wallenberg memorials have been erected in many countries. The one in London was unveiled on the 26th of February 1997 by Her Majesty Queen Elizabeth II in the presence of Mr. Ezer Weitzman, President of the State of Israel, Mrs. Weitzman, The Duke of Edinburgh, Princess Christina of Sweden (representing the King of Sweden), The Hungarian Minister of Culture, Mr. Balint Magyar (representing the President of Hungary) Mr. Kofi Annan, Secretary General of the United Nations and Mrs. Annan (nee Wallenberg).

Editor's Note: The author, Edgar Guest, has contributed many articles to the SHEKEL dealing with Hungarian Judaica in Numismatics. He was the benefactor who paid for all of the past issues of the SHEKEL in the library of the London School for Jewish Studies. (The library continues to get the magazine as a comp.) He was awarded the Ben and Sylvia Odesser Award as the author of the Best Numismatic Article published in the SHEKEL for 2002.

Northern Liberties Gas Company

Philadelphia was our largest city in 1800, a distinction it held until 1830. The top five were Philadelphia, New York, Baltimore, Boston, and Charleston, S.C. The sixth largest American town in 1800 was Northern Liberties, now part of Philadelphia.

Northern Liberties had its great cord-wood wharves and yards along the river front. The wood-yards have mostly disappeared, and have given place to large markets for farm-produce, commercial warehouses, railroad landings, depots and shipping wharves. This district was also characterized, particularly along Second Street, by its farmers' market-yards for the wholesale trade in butter, eggs, poultry, meats, vegetables and other products of the farms of the adjacent counties.

Long before the consolidation of the Northern Liberties into the city of Philadelphia, Second Street was famous for its fine retail shops, and Third Street was the site of a large wholesale trade in groceries, provisions and leather. The Northern Liberties embraced what are now the Eleventh, Twelfth and part of the Sixteenth Wards of the city.

In 1816 a new process was discovered whereby illuminating gas was manufactured through the distillation of bituminous coal. The coal was broken down into its volatile components through the action of heat in a nearly oxygen free environment. Approximately two-fifths of the coal's weight was converted into volatile non-solids or gases. Most of the remaining amount of the coal was converted into solids, primarily coke which could be used.

The Northern Liberties Gas Company was founded in 1838. Its purpose was to manufacture and deliver gas piped in for residential and industrial use and for the lighting of street lamps. The firm has a Jewish connection through the Gratz family.

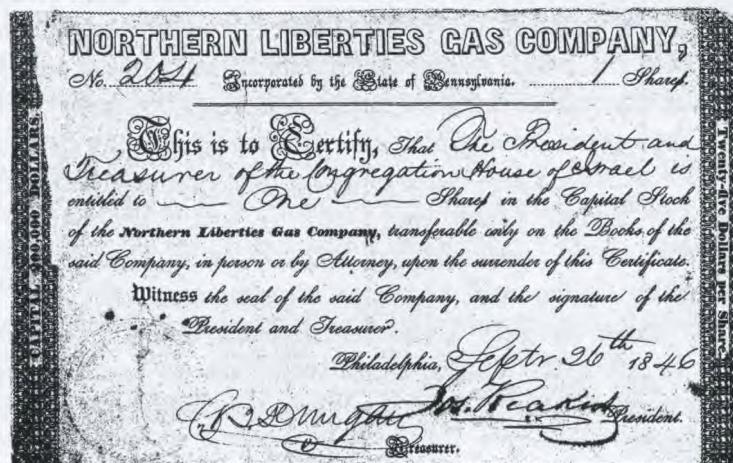
Hyman, Simon, and Joseph Gratz were brothers, born to the prominent Philadelphia merchant, Michael Gratz. Their sister, Rebecca Gratz, was the prototype of the heroine in Sir Walter Scott's *Ivanhoe* and a noted Philadelphia philanthropist. The three brothers, who fought in the War of 1812, were prominent Philadelphians as successful merchants and financiers, and as patrons of the arts and leaders in the Jewish community.

During the War of 1812, Simon and Hyman Gratz, with Charles Wilkins, supplied great quantities of saltpeter for the manufacture of gunpowder. The saltpeter was mined from the Mammoth Cave which they owned. Hyman Gratz, who was a leader in the Mikveh Israel Congregation in Philadelphia, left a deed of trust which, after making

provisions for his relatives, provided for the establishment and maintenance of a "college for the education of Jews residing in the city and county of Philadelphia." Following the death of Hyman Gratz's last heir in 1893, Gratz College was founded.

Joseph Gratz served as a member of the First Troop Philadelphia City Calvary, and was a director of the Philadelphia Institution for the Instruction of the Deaf and Dumb. The Gratz family were heavy subscribers to the stock offerings of the Northern Liberties Gas Company. In the editor's collection are more than a dozen different share certificates made out to members of the Gratz family. There is also a certificate payable to the President and Treasurer of the Congregation of the Congregation House of Israel, the oldest Jewish congregation in Pennsylvania founded in 1782.

The original company was merged into the Philadelphia Gas Works in 1950.



30th Anniversary of The Yom Kippur War

The Yom Kippur War began on the Day of Atonement, the holiest day of prayer and fasting in the Jewish calendar. The war started with a surprise Arab attack on Israel on Saturday 6th October 1973. On this day, Egyptian and Syrian military forces launched an attack knowing that the military of Israel would be participating in the religious celebrations associated with Yom Kippur. Therefore, their guard would temporarily be dropped.

The combined forces of Egypt and Syria totaled the same number of men as NATO had in Western Europe. On the Golan Heights alone, 150 Israeli tanks faced 1,400 Syria tanks and in the Suez region just 500 Israeli soldiers faced 80,000 Egyptian soldiers. Other Arab nations aided the Egyptians and Syrians. Iraq transferred a squadron of Hunter jet fighter planes to Egypt a few months before the war began. Iraqi Russian-built MIG fighters were used against the Israelis in the Golan Heights along with 18,000 Iraqi soldiers. Saudi Arabia and Kuwait effectively financed the war from the Arabs side. Saudi troops – approximately 3,000 men - also fought in the war. Libya provided Egypt with French-built Mirage fighters and in the years 1971 to 1973, Libya bankrolled Egypt's military modernization to the tune of \$1 billion which was used to purchase modern Russian weapons. Other Arabic nations that helped the Egyptians and Syrians included Tunisia, Sudan and Morocco. Jordan also sent two armored brigades and three artillery units to support the Syrians, but their participation in the war was not done with vast enthusiasm – probably because King Hussein of Jordan had not been kept informed of what Egypt and Syria planned.

Facing such an attack, the Israeli forces were initially swiftly overwhelmed. Within two days, the Egyptians had crossed the Suez Canal and moved up to 15 miles inland of the most advanced Israeli troops in the Sinai. Syrian troops advanced by the same distance into the strategic Golan Heights in north Israel. By the end of October 7th, the military signs were ominous for Israel.

However, on October 8th, Israeli forces, bolstered by called-up reserves, counter-attacked in the Sinai. They pushed back the Egyptian military and crossed the Suez Canal south of Ismailia. Here, the Israelis used the Suez-Cairo road to advance towards the Egyptian capital, Cairo, and got to within 65 miles of it. The Israelis experienced similar success in the Golan Heights where the Syrian forces were pushed back and Israel re-captured lost land. Using the main road from Tiberias to Damascus, the Israelis got to within 35 miles of the Syrian capital.

On October 24th, a cease-fire was organized by the United Nations, which sent its own peacekeepers to the highly volatile regions affected by the fighting. Between January and March 1974, Israeli and Egyptian forces disengaged along the Suez Canal region. Here, the Israelis managed to keep control over the strategic Sinai Desert – an area that allowed Israel a buffer to ensure any fighting there did not spill over into Israel itself.

In the Golan Heights, 1,200 United Nations troops were sent to keep the peace there in May 1974. They effectively formed a United Nations buffer between Syria and Israel.

The American Secretary of State, Dr. Henry Kissenger, acted as a peace broker between Egypt and Israel. In September 1975, Egypt and Israel signed an interim agreement which declared their willingness to settle their differences by peaceful means rather than by military. This was to lead to the American sponsored talks at Camp David that followed the 1977 'Sadat Initiative'. To some Arabs, Anwar Sadat, leader of Egypt, seemed to have betrayed their cause and it was to cost him his life when he was assassinated by Muslim fundamentalists in 1981. His adoption of a diplomatic approach to solving the region's problems was too much for some Arabs.

Despite the initial successes of the Egyptian and Syrian forces, the war proved once again how effective the Israeli military could be. After the initial set-backs, the war served as a huge morale boost to Israelis. Israel had survived.

Though America provided the Israeli military with weaponry, they also provided Israel with something far more important – intelligence. Documents relating to the American spy-plane, the 'SR-71 Blackbird', show that the Israelis knew where major concentrations of Arab forces were as they were supplied with this information as a result of a SR-71 flying over the war zone. With such knowledge, the Israelis knew where to deploy their forces for maximum effect. What appeared to be intuitive devastating counter-attacks by the Israelis, were based on very detailed information gained from American intelligence. Basically, the Israelis knew where their enemy was and could co-ordinate an attack accordingly.

The war also served as a salutary lesson to the Arab nations that surrounded Israel in that initial victories had to be built on. The failure of the Egyptian and Syrian forces to defeat Israel pushed Sadat towards adopting a diplomatic approach. Clearly, the use of intelligence massively benefited the Israelis.

The Israelis had to work to one simple equation: if they lost, the state of Israel would cease to exist. Therefore, for Israel it was a fight to the finish – literally "death or glory". If the various Arab nations lost, they could survive for another day.

While the Yom Kippur War is a painful memory, it is also a symbol of resilience, heroism and victory. In honor of the 30th Anniversary of the Yom Kippur War, a State Medal has been issued. Through the image of a person in his prayer shawl, holding both a *Shofar* and a gun, the medal face captures the first traumatic moments of shock at the outset of the war, on the holiest day of prayer. An olive tree branch and dove symbolize the transformation in to victory and the hope for peace.

The medal is inscribed with the words "30th Anniversary of the Yom Kippur War" in Hebrew and English. The medal reverse depicts a broken soldier's helmet in which a plant has taken root, symbolizing the soldier in whose merit new life was made possible. The medal is struck in silver and gold varieties. The obverse was designed by Gad Almaliah and Ahron Shevot. The reverse by Igal Gabbay



What's a Banknote?

By Shmuel Aviezer

Because banknotes are made of paper, it is not surprising that the earliest ones were produced in China, where paper was first manufactured in the year 100 A.D. Chai Lun, Minister of Public Works, was not satisfied with the silk and bamboo used to write on. In searching for a substitute, he found out that the thin inner rind, which lies between the coarser bark and the wood of the mulberry tree, after being steeped and then pounded in a mortar until reduced to a pulp, is made into paper.

Marco Polo, the traveler from Venice, wrote about his visit to China in 1271: "When (the paper) is ready for use, it is cut into pieces of money of different sizes, nearly square, but somewhat longer than they are wide" (to symbolize the different face values according to their size -s.a.). "The coinage of this paper money is authenticated with as much form and ceremony as if it were actually of pure gold or silver: for to each note a number of officers, especially appointed, not only subscribe their names, but affix their signets also; and when this has been regularly done, by the whole of them, the principal officer, deputed by his majesty, having dipped into vermillion the royal seal committed to his custody, stamps with it the piece of paper, so that the form of the seal tinged with the vermillion remains impressed upon it, by which it receives full authenticity as current money and the act of counterfeiting it is punished as capital offence."

This comprehensive 13th century description of the Yuan dynasty's "money" is the 'earliest European description of a completely new economic concept: paper money. Many of these fundamental criteria of paper money have not changed since Marco Polo's day.

The first Banknote

In the Western world the "first" banknotes were issued only in late 17th century. Towards this time, the proprietor of the Bank of Stockholm, Sweden, issued in 1666 credit vouchers which served as a means of payment because of the confidence the public vouchsafed in the bank. This may be assumed to be the forerunners of paper money. At the same period, the money-changers in England issued receipts against the deposits trusted to them by the public. These receipts, the "I owe you" (I.O.U.) scripts constituted as semi-banknotes, which the public utilized as a confident means of payment. One of such early notes, dated 1676, reads:

"I promise to pay to Mr. Thomas Percivall, or the bearer hereof on demand and delivery of this note sums of one hundred pounds. For... Sir Robt Clayton and John Morris Esq. pp Deane Monteage"

The Bank of England, established in 1694, decided to issue on 1.8.1694 what is considered to be the first real banknotes, which were principally worded as those I.O.U.s in addition to the Bank's emblem. Later on, these were printed in distinguished calligraphy.

In France, a Scottish banker, named Law, issued the "Assignats" in 1716, the banknotes that were backed by land and not by gold.

Motifs on banknotes

The form and calligraphic texts were basically the same up to the late 18th and beginning of the 20th century (curiously enough, the £ 5 English banknote, so-called the "Fiver", continued this style even after World War II). European banknotes gradually began to ameliorate their appearance, especially after World War I, by introducing color, depicting portraits of important personalities and monarchs. Along the way, it was conceived that appending portraits on banknotes grants respectability and hinders forgeries.

In many countries, no living persons are commemorated on banknotes. The case is quite conspicuous on U.S. banknotes, which is obligated by law. The story goes that the Head of the National Currency Bureau in the late 19th century put his effigy on the 5 cent fractional currency denomination. After complaints in the Congress, it was decided to pass a law prohibiting the use of portraits of living persons on banknotes.

Many devout Moslem countries do the same (some exceptions: Tunis, Saudi Arabia, Jordan and Turkey. Interestingly, the portrait of Kemal Attaturk, founder of Modern Turkey, adorn Turkish banknotes from the inception date of 1923 up to our time, except on the issues of 1942 and 1947, which featured the likeness of Ismet Iuunu, the President after Attaturk). Israel adheres to the ban on portraying living persons on banknotes.

Yet, many monarchs appear on banknotes as a tradition, citing Britain as a noted example. Other countries seize the opportunity to commemorate personages of outstanding achievements in diverse walks of life. Incorporating the effigies on the banknotes is a very complex and highly artistic endeavor. As this section of banknote design, apart from its prestigious effect, is of prime importance against forgery, it has always been engraved by hand. It takes years to coach a portrait engraver. Then, the work itself involves months of delicate and straining etches of every single dot and line, which are mostly irreversible. As this breed of artists is diminishing in late years, more and more banknotes are becoming computer engraved, as is the case in the current Israeli banknotes.

In another effort to save the need of engraving portraits, modern notes illustrate animals, birds, " ships, flowers, music instruments, trains,

archeological finds, historical sites and national symbols. It is a commonplace understanding that a banknote is a mirror of country's cultural, social, historical and modern features and is therefore deliberately designed to reflect these elements. By investing the best artistic abilities on their entity, it is as if to create a masterpiece millions of times!

Paper

Rags make paper, paper makes money, Money make~ banks, banks make loans, loans make beggars, beggars make rags! An 18th century jingle

Banknote paper is mostly produced from bleached rags and cotton. Manufacturing the paper is performed by unusually large machines. The process starts by immersing the pulp into sterile, clean water drawn from wells which then circulates through consecutive stages of drying, reaching the final receiving end of the rolled sheets. The creation of the watermark (see later) and the insertion of the security thread are carried out during the initial immersing stage. The security thread was first widely used in Britain immediately after the Second World War, when large-scale forging by the Nazis of the 5 pound note was discovered. In order to meet this challenge the Bank of England, in devising a quick way to quell the diffusion of these notes, decided to print the same design thereof on paper with a security thread for immediate identification.

The last innovation in metallic security thread, nicknamed the "window thread", is incorporated into the paper, forming six or seven silvery separated rectangles, visible across the back of the banknote. The particular quality of this thread is that the silver spots turn black when photographed. It was last inserted in the NIS 200 denomination of the now-withdrawn series of the Bank of Israel.

About fifteen years ago, the Australians first originated and used "Polymer Paper" for their banknotes, presumably being more durable in daily circulation. Moreover, a hologram was incorporated in a pre-destined area. Some countries, such as Burneo, Western Samoa and Singapore, have followed suit, but the watermarked classic paper still reigns in many countries.

At the outset, a large size of a banknote was necessary to contain all the details, such as portrait, background patterns, denominations and other components. Since the introduction of colors and the development of printing methods, the tendency to produce smaller sizes of banknotes gathered momentum. Another insisting reason was the growing demand for banknotes allover the world, which necessitated production of larger quantities, and in order to save costs more banknotes were reduced in size to fit in a standard sheet. Needless to say that sophisticated methods of incorporating security elements in banknotes have turned their production

in large sizes unwarranted. There are two approaches that rule the sizes of banknotes: Different sizes according to the denominations (higher denomination on a larger size) or standard size for all denominations. The first system has been applied in many European and other countries to ease identification through size and color. Yet, the excellent example of the US banknotes, uniform in size and color but differing in denomination, proves that it is more important to identify the face value than to depend on color or size. Israel opted the system of uniform size, to facilitate automatic sorting and handling, apart from giving distinct color to each note.

Printing methods

Offset process: A flat printing process used to exploit as many color shades as possible in a simultaneous run on the machine. This is the first step in banknote printing, which is carried out on both sides of the banknote.

Intaglio process: This is an exclusive system in banknote printing through which all the "raised" elements in the banknote are produced. It is regarded as a vital security factor as such printing machines are available only to official authorities such as central banks.

Watermark

The first appearance of a watermark incorporated in paper was in 1835 featuring the signature of Mathew Marshall, of the Bank of England. Creating a watermark as part of paper production comes as follows (see details in my article "Spot a Watermark", "The Shekel" July-August 1996) The pattern of the watermark, be it an effigy or other item, is imbedded in pre-destined locations, in a metallic net wrapped around a cylinder that rotates in the basin of the pulp. Ingredients of the pulp settle down in the cavities of the pattern and form the projected configuration.

The watermark proved to be yet as the most effective element against forgeries. Being an inseparable part in paper production, no potential forger is able to produce such watermarked-paper due to prohibitive costs of such production.

The usual subject of a watermark, the depiction of the portrait of the personality on the banknote, is interlocked in a located spot. Yet, some countries adopted the continuous watermark of a neutral item (flower, symbol, etc.) so that the cutting of the banknote from the sheet is undertaken without the need to observe the precise location of an effigy.

Security elements

The banknote designer's maxim says: beauty is optional, but security is a necessity. The development of color-copying machines poses an immediate threat on the pungency of the banknotes. Therefore, apart from the classic security inlaid components, such as watermark and security

thread, new and variegated components have been implemented:

1) Microtext: An extract of some writing relating to the person on the banknote is printed in micro-letters. Such letters are proven to become distorted when photocopied.

2) Ghost image: A digit or an image is" imprinted in transparent ink on a specified area, which disappears on a forged note.

3) Optical variable ink: A group of geometrical patterns, printed in this special ink, changes color when the note is tilted. This phenomenon is missed when the banknote is forged.

4) Look-through: A small item, printed on one side of the note, coincides with a parallel item on the other side, which form a predestined feature when the note is held against the light. Such a precision is never obtained in a forged note as a forger generally prints or copies each side apart and is therefore unable to reach a perfect match. A noteworthy example of a unique look-through is the one applied on the 100 French Francs banknote issued in 1997. Part of the famous painting of Cezanne, "The Card Players" (Les joueurs de cartes, ca. 1885) was styled on the lower center part of the front, which corresponds with another part of the same painting visible on the lower section of the back and together form the full work.

Euro banknotes

These banknotes were introduced into circulation on January 1, 2002 in the twelve European countries, which constitute the European Union. They are unquestionably the most impregnated banknotes with sophisticated security elements ever issued. First, they carry the classical security components, which can be seen from the front and the reverse side:

The watermark showing the image of the prime motif

The security thread ~cross the width;

The look-through register

The raised print that gives their unique feel.

In addition: On the front - the shifting image on the hologram foil stripe (on the low-value banknotes), or the hologram foil patch (on the high- value banknotes). On the reverse - when tilting the banknote, we can perceive the brilliance of the iridescent stripe (on the low-value banknotes), or the color-shifting ink (on the high-value banknotes).

There are seven banknotes, and each has a different color and different size. The motifs adorning these banknotes were meticulously chosen so as not to offend any of the participating countries. Also, each composition or subject may not be identified with any real one in any of the countries. Windows, arches, gateways and bridges are depicted.

Each denomination typifies a different architectural period:
E 5 -classical, E 10 -Romanesque, E 20 -Gothic, E 50 -Renaissance
E 100 -Baroque and Rococo E 200 -Iron and glass architecture
E 500 -Modem 20th century architecture.

The Euro symbol was created to satisfy three simple criteria:

- to be a recognizable symbol of Europe;
- to be easy to write by hand;
- to have an aesthetically pleasing design.

The born symbol was inspired by the Greek letter epsilon, harking back to classical times and the cradle of European civilization. The symbol also refers to the first letter of the word "Europe". The two parallel lines abreast indicate the stability of the Euro. "

Specimen banknotes

As an accepted procedure, specimen banknotes are printed by issuing authorities for dispatch to other issuing authorities to acquaint them with new issues of banknotes. These are identical to the circulating banknotes but are overprinted "specimen", generally in the language of the issuing authority, and prepared in a limited quantity (see my article in the "Shekel", July-August 1993).

Sidelights about banknotes

a) Inflation: Germany suffered hyperinflation in 1923. The highest denomination was 100 billion marks (11 zeros), which, when put into circulation, was worth \$24. Some heartbreaking stories evolved in this period in Germany. One relates to a moderately wealthy young lady who went to Switzerland for her health. After her arrival, her lawyer wrote and suggested that due to the inflation, it would be advisable for her to remove her funds from her bank. Months later, her bank wrote her in care of her home address in Germany to say that her account was approaching the minimum balance. When she returned home later, she found the letter and a more recent one. The second letter informed her that the account has been closed and the entire balance was used to purchase the postage stamp on the letter!" (Quoted from "Coin World", April 24, 1995)

The highest denomination ever issued in the world was the "one billion pengs" (= one trillion in the U.S.), which shows the digit 1 followed by 21 zeros! It was issued in Hungary in 1946. In New Yugoslavia (Serbia and Montenegro), in 1993, a 10 billion Dinar banknote was issued (10 zeros) worth \$6.

b) Ghetto notes: German authorities issued Ghetto banknotes in Terezin camp in World War II. They put thereon the supposed effigy of Moses, with his nose so drawn as to imitate a typically Jewish feature. He was holding the tablet of the Ten Commandments to demonstrate to the

world that Jews living in that camp enjoy full rights and freedom. Curiously enough, the fingers of Moses hide the sixth commandment": Thou shall not kill".

c) Nudes These often occur on African notes. High denomination of Finland, between 1922 and 1945 showed families about to bathe in a lake: men, women, boys and girls. In the second version of the \$5 silver certificate of 1896 additional clothing were put on the figure of Electricity, after complaints on the nude appearance in the first issue. A scene depicting nude is featured on a 1975 20,000 Lire note from Italy.

d) Military notes These have been issued, during and after wars, for the most part, by military authorities, for use in countries under occupation; WW I and WW II have created many of them; also the Korean and Vietnam wars.

e) Unusual issues On the 150th Anniversary" of Brazilian Independence a 500 cruzeiros issue (1972) featured the portraits of five representatives of the Brazilian people. 1981 issue of Brazilian banknotes showed double portraits in inverted position.

f) £, the symbol of the sterling pound comes from Libra, which in Latin means "weight", echoing the "Shekel", which in Hebrew verb means "to weigh". See the French "Livre", the Italian "Lire", and other phonetic similarities.

g) Withdrawn banknotes In nearly all countries old issues of banknotes are officially cancelled within a limited period after a new issue is introduced into circulation. Only U.S. banknotes are never officially annulled.

Some familiar misprints

-Lack of intaglis or offset printing on one side. -Unmatched numbering on the two locations of a banknote. -Ink smears on one part or the other. -Part printing of some features. -"Ears" created in one corner of the note due to its having been folded when the sheet is cut into notes.

The current Israeli banknotes

They comprise of four denominations: NIS 20 and NIS 100 put into circulation on January 3, 1999 And NIS 50 and NIS 200 put into circulation on October 31, 1999. (For full details see relevant article in the "Shekel", Jan.-Feb. 99). These Israeli banknotes are considered to reflect the progressing developments in the field of banknotes production.

Hereunder we cite some "firsts" in these banknotes:

- 1) Vertical design of the two sides superseding the traditional horizontal one.
- 2) Composition of the personality portrait by a computer- technology repetition of two letter of its name.

- 3) First letter of the personality's surname embedded in a small circle adjacent to the watermark.
- 4) The denomination, in large digits, is printed in transparent iridescent ink in the lower left part of the back.
- 5) A group of small squares arranged in the form of a triangle, is printed on the back in special ink that changes color when the note is tilted.
- 6) A triangle, situated in the bottom right-hand corner of the note in front, is discernible by holding the note horizontally at eye level and tilting it.
- 7) The denomination in micro number appears in light color several times within the gold-colored denomination in front.
- 8) The denomination in numbers at the bottom left-hand corner of the front is in shining metallic gold, which disappears if photographed.

In summing up, two prime characteristics may be pinned down in producing a secure banknote:

Visible Characteristics

- 1) Dominant color
- 2) Watermark and paper color
- 3) Perfect register between both printing methods
- 4) Security thread
- 5) Look-through element

Structural Characteristics

- 1) Fluorescent or non-fluorescent paper
- 2) Color separation limitations
- 3) Gradual color changes
- 4) Intermingled offset and intaglio printing
- 5) Micro printing, also on security thread
- 6) Optical variable ink in intaglio
- 7) Rich coloring in offset,
- 8) Ghost image application.

Moreover, a modern banknote is supposedly to be automatically processible in sorting machines, preferably in uniform size, with readable numbering in magnetic or fluorescent ink.

Woodbine: A Jewish Agricultural Colony

"My own personal experience has led me to recognize that the Jews have very good ability in agriculture...and my efforts shall show that the Jews have not lost the agricultural qualities that their forefathers possessed. I shall try to make for them a new home in different lands, where as free farmers on their own soil, they can make themselves useful to that country."

Baron Maurice de Hirsch in The Forum (August 1891)

Baron Maurice de Hirsch, a Jewish-German financier dedicated his fortune to the welfare of Eastern European Jews at a time when worsening conditions in Russia made mass emigration a necessity. Hirsch's estate, estimated at \$100 million by 1890, resulted from his pioneer enterprises in the sugar and copper industries and management of the Turkish railway, which linked Constantinople to Europe. His experiences in the Ottoman Empire alerted him to the plight of Middle Eastern Jewry.

Convinced that modern secular education would alleviate the miserable conditions faced by Jews, he gave one million francs (\$200,000) to the Alliance Israelite Universelle for the creation of schools. In 1891, the czarist government of Russia had refused Hirsch's offer of 50 million francs (\$10,000,000) to establish a modern educational system for Jews, because it was not given complete control over the allocation of the funds.

Hirsch was approached by Theodor Herzl to request his support for the Zionist movement, but he regarded the creation of a Jewish state as a fantasy and refused any assistance. At the same time, he had become convinced that Jews were fated to suffer as long as they remained in Eastern Europe. He believed that emigration to nations without a history of anti-Semitism, where Jews would be treated as equal citizens, would lead to both a physical and moral rebirth of Jewry. Hirsch envisioned the transformation of Eastern European Jewry into a class of independent farmers and handcraftsmen in the New World. He established the New York based Baron de Hirsch Fund in 1891 facilitate this goal. Hirsch recruited Mayer Sulzberger, William B. Hackenburg, Jacob H. Schiff, Oscar S. Straus and other American Jewish leaders to serve as officers and trustees. Later that same year, Hirsch created the Jewish Colonization Association to facilitate mass emigration of Jews from Russia to agricultural colonies particularly in Argentina and Brazil.

The desire of Hirsch and his Fund's leadership to recast Eastern European Jewish immigrants in the image of "biblical farmers" was shaped by a mix of attitudes. The trustees wanted to reverse the historic



Drawing of Baron Maurice de Hirsch in 1891 showing him leading an imaginary procession of Russian Jews

discrimination that banned their Eastern European brethren from farming. At the same time, they shared a negative Western European stereotype of Eastern European Jews as unskilled workers, beggars and peddlers. Therefore the goal of the Fund's leadership was to improve the lot of Eastern European Jews and transform them into a class acceptable to the tastes of the 19th century Jewish elite.

The fund allocated the proceeds of a \$2,400,000 fund toward agricultural colonies and trade schools in the United States. With the cooperation of other American Jewish leaders, a subsidized rural community, Woodbine, was established in southern New Jersey, with an agricultural school which functioned until 1917.

Of all the Jewish Agricultural Colonies in the United States the most

important were in New Jersey. With few exceptions they were all established in the southern part of the state. There were 300 Jewish farmers in New Jersey at the beginning of the movement in 1882. Through aid extended by the Jewish Colonization Association of Paris in 1897, the colonists were given effective help.

Woodbine was situated in the northern part of Cape May county, New Jersey, at the junction of the West Jersey and the South Jersey Railroads, and was the most successful of the Jewish colonies in America. The land, comprising about 5,300 acres, was purchased for \$37,500. The farms were located around the town, which contains several factories, a synagogue, a church, two public schools, a number of stores, and about a hundred neat frame dwellings, sheltering a population of about 1,000 souls.

By 1901, there were 52 families of Jewish farmers at Woodbine, representing a total of about 400 persons. Of the farms 49 contain 15 acres each; two, 10 acres each, and one, 30 acres. Of the total of 785 acres no less than 500 were under cultivation. The principal products were berries, small fruits, and garden truck, as well as dairy products.

Besides these farms, the Baron de Hirsch Agricultural School had farm land to the extent of 270 acres, of which 121 acres were under cultivation. The town afforded a local market for farm products, and the townspeople were able to find sufficient employment in the local factories. It has been found that this system of combining local industries and farming created the very best results.

Early in the 20th century, Woodbine unfurled the banner of "Chickenville" joined later by Jewish farm communities in Tom's River and Farmingdale, NJ. Thereby, the poultry industry was able to absorb Jewish immigrants in the 1930's and beyond World War II, with new centers in the Lakewood area.

The Woodbine National Bank operated under charter #12977. Until 1929, a number of banks which met certain strict government regulations were permitted to issue paper money. These notes are highly collectible items and ones from small one bank communities especially so.



HEBREW CONGREGATION OF ST. THOMAS

The island of St. Thomas was officially settled in 1665. Although there is evidence that Jews lived here from that time, the island got its thrust of Jewish settlers during the American Revolution in 1781. The British Navy stationed a blockade along the coast hoping to starve the Revolutionaries. However, the nearby Dutch on the Island of St. Eustatius, had little love for the British and much sympathy for the American Revolutionaries. They were happy to run the blockade for the Americans bringing arms and ammunitions desperately needed for the American war effort. The British Admiral Rodney declared "had it not been for that nest of vipers... this infamous island, the American rebellion could not possibly have subsisted... ". In an effort to change the course of events he went in and bombarded the island. The Jewish merchants fled from Rodney's rage, many settling on St. Thomas. This small settlement had a tradition of social and religious tolerance and happily welcomed the settlers.

In 1796, the Jews of St. Thomas founded a synagogue. Only nine Jewish families belonged to the congregation in 1801, but, by 1803, it had increased to 22, with arrivals from England, France, and the Caribbean islands of St. Eustatius and Curacao. In 1804 the small Synagogue was destroyed by fire and replaced in 1812. The Congregation grew so large that in 1823 it was dismantled and a larger one erected in the same location on Synagogue Hill. It was named the Congregation of "Blessing and Peace and Loving Deeds." The Congregation numbered 64 families when a city-wide fire destroyed the Synagogue in 1831.

The present Synagogue building was built in 1833 with the help from worldwide Jewry and the entire island community. It is the oldest Synagogue in continuous use under the American flag. A religious service has been held every Sabbath since 1833 except September 15, 1995, when Hurricane Marilyn devastated the island.

The Synagogue was built in the Sephardic style since its original congregants migrated as a result of the Spanish Inquisition. In Sephardic architecture, the seating permits congregants to face one another instead of theater-style as in Ashkenazic and most stateside synagogues. Also in keeping with Sephardic architecture, the bimah, where the Rabbi or reader stands, is opposite the arc in which six Torahs are housed.

Everything in the historic St. Thomas Synagogue building is original, dating back to 1833. The benches, the Ark and the bima are all made from mahogany wood that used to flourish on the islands. The Menorah behind the bima is of Spanish origin and dates back to the 11th century. The chandeliers are from Europe, probably Holland. The central fixture with

nymphs looks French in design and each lamp is made of Baccarat crystal. The peripheral chandeliers have since been electrified but the central ones are still lit by candles on important holidays. Originally all the chandeliers used to be lit with oil.

The walls are built of bricks and stone rather than wood and hurricane proof, as are the windows. They allow for a free passage of air while blunting some of the force of the wind. The huge sailing ships that arrived from Europe had relatively little to sell here and so filled their hulls with the bricks to be used as ballast. Once the ships arrived in St. Thomas, the bricks were unloaded and used for local building needs while the ships took the locally produced rum and sugar back to Europe. The cement that holds the bricks together is a mortar made from sand, limestone and molasses. It is said that in the earlier years, children used to lick the walls of the synagogue to taste the sweet molasses.

The four pillars that support the building symbolize the four matriarchs in Judaism - Sarah, Rachel, Rebecca and Leah. These pillars, like those at the entrance to the building, were handmade in Denmark especially for the synagogue from rounded bricks. Another unusual feature of the synagogue is its sand floor. Legend tells us that it is symbolic of the desert through which Moses and the children of Israel wandered for 40 years. The more likely explanation has to do with the fact that this was originally a Sephardic Orthodox community. During the Spanish Inquisition, when Catholic Spain persecuted all other religions and forcibly converted the Jews to Catholicism, Jews who opted to practice Judaism - an offense punishable by death - had to do so in secrecy. They met in cellars of their homes and used sand to muffle the sounds of their prayer.

Today, the synagogue is affiliated with the Reform movement. Since the Synagogue is the only one on the island, it serves the religious needs of a diverse Jewish population.

The illustrated medal was purchased in the synagogue gift shop by your editor.



Exposition Coloniale Internationale Paris 1931

After the first World War, France found herself in possession of the most extensive colonial empire in the world. It consisted of some 47 nations whose official language was French and whose governments were under some degree of obligation to France. The primary goal of the Exposition Coloniale et Internationale de Paris was to bring these peoples together in the capital city in order to educate the French nation as to the importance of their colonies. The 1931 colonial exposition was the culmination of 25 years of planning and thought. A National Committee for Colonial Expositions had been formed in 1906.

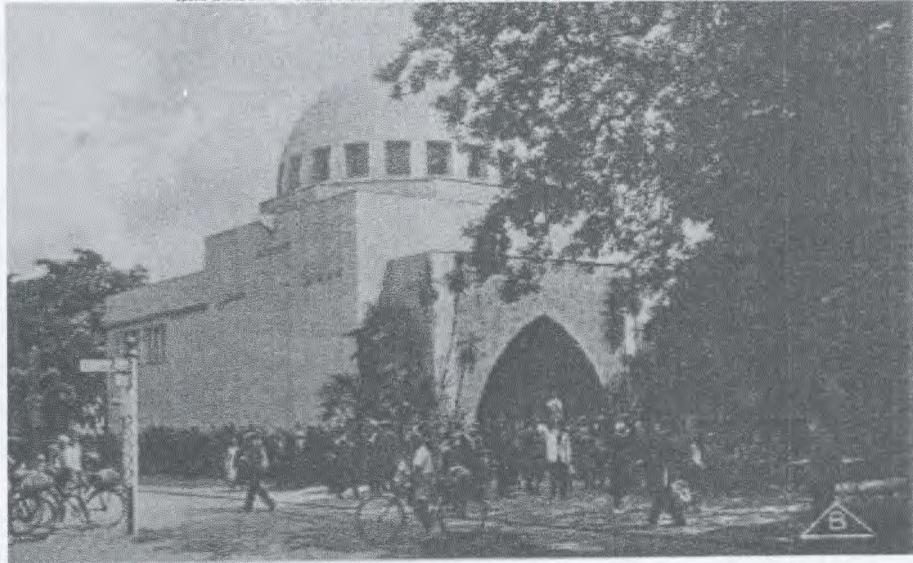
After a good deal of debate, it was finally decided that the colonial exposition should take place in Vincennes, the site of an old royal castle and, since the days of Napoleon III, a lovely public park. Bonds were sold, and a guaranty company formed to secure the necessary financing for the venture. The exposition was open for all nations to participate in but the list of exhibiting countries was a curious one. Some nations, for a variety of reasons, chose not to erect national pavilions. England, who harbored similar feelings about her own empire on which the sun never set, could see little profit in bringing her subject peoples to Paris. Germany had been stripped of her colonial possessions as a result of her defeat in the First World War, and did not come to Paris simply to gaze on former possessions that were now protectorates of France. Many countries, including England and Germany, contented themselves with informational displays in the City of Information building next to the main Entranceway of Honor.

The Yishuv in Palestine welcomed the idea of showing casing their country before the world. They erected a building constructed with the unique architecture style that was used in Palestine of the 30's. It housed their exhibits which showed various aspects of life in Palestine, how the people lived and worked and the native products of the country.

A 30 mm brass medal was issued to commemorate the Palestine Pavilion at the exposition. The obverse shows the unique architecture of the building and the words Exposition Coloniale Internationale Paris 1931. The reverse shows a stylized plant with two branches which divides the medal into thirds. Palestine is on the top third; Eretz Yisrael, spelled out with Hebrew letters is in the lower right hand third; and Palestina, in Arabic is in the left third. The significance of this is the fact that the three languages are spoken in the land are English, Hebrew and Arabic.



EXPOSITION COLONIALE INTERNATIONALE — PARIS 1931



THE PAVILLON DE LA PALESTINE

George Wybo. Art

In many important respects, the Exposition Coloniale Internationale de Paris could be counted a success. The total number of visitors to the fair amounted to 33,489,902 paid admissions, plus an estimated one million free tickets which made this the second largest attendance of any Parisian exposition. And, according to one tally of the final receipts, the colonial exposition made a substantial profit of some 33 million francs, which made the bond holders very happy.

HAMBURGER'S BANK IN THE OLD CITY

Like all other banks in Jerusalem, the Hamburger Brothers' bank began as a money changing operation. In Jerusalem of a hundred years ago, the money changer was indispensable, largely due to the great fluctuations in the official Turkish currency, and the large influx of foreign currency from abroad. Jerusalem's economy indeed depended upon foreign currency, either brought by pilgrims to the city, or by donations sent from abroad to the Jewish inhabitants.

Natan Tzvi (Notteh Hersh) Hamburger and his brother Pinchas began their careers as money changers, making the rounds of the shops in the Shuk and providing "small change" for gold and silver coins. Later, in 1890, they rented their own shop in the Shuk. They changed money and provided credit, and accepting securities.

Some of their "banking" business stemmed from the special relations they had built with the post. At that time, each country with a consulate in Jerusalem had its own postal service. Due to his good relations with the Austrian Vice Consul, also the postal director, Hamburger received his (and others') mail on Saturday night, right after the Shabbat, instead of having to wait until Monday, as did ordinary people. Religious Jews could not pick up their mail on Saturday when it arrived and the post office was closed on Sunday. The postal director trusted Hamburg to return Monday to sign all the registered mail receipts for the mail he had taken. There wasn't any Russian post offices in the country, but Russian ships brought mail to Jaffa where the Hamburger Brothers received it, and they delivered it to Jerusalem.

In Yitzchak Shirion's memoirs, he mentions that there were three banks operating in Jerusalem, when he first arrived, in 1895. One belonged to Valero, the Sephardi Jewish financier of Austrian Kaiser Franz Josef's Middle East trip, whose main dealings were in land. The second bank belonged to Frutiger, a German Protestant, who dealt in real estate, and who was a founder of Mahane Yehuda and Succat Shalom in the new city. The third, "half bank", as it was popularly called belonged to the Hamburger Brothers Notte & Pinchas, of the Old Yishuv.

Hamburger's Bank flourished, as it was the Ashkenazi bank in Jerusalem. In his book "*Shloscha Olamot*"(Three Worlds), Chaim Hamburger, Natan Tzvi's son, writes: "It was the only large bank of Ashkenazi Jews in Eretz Yisrael. Its credit was unlimited, and it dealt with all the major banks in Europe. No matter how large the sum, its checks

were honored throughout the world." In "*Derech Shofet B'Yerushalayim*" (page 52), Justice Gad Frumk takes us on a walking tour of the Old City, with details regarding the location and transactions of the bank:

"Leaving the Shuk HaBassamim and heading right, or westward, we could walk straight up David Street to Jaffa Gate. Just after the corner, there was a spacious arched 'bazaar' which served as a produce market, where we used to buy barley for father's donkey. Just across from the bazaar was a tiny cubicle of a shop, one of the greatest importance to our daily life in those days. It belonged to Reb Notteh Hersh Hamburger, a wise and learned Torah scholar, who diligently applied himself to three separate careers.

From two he made his living, but the third was 'for the sake of the Mitzvah'. Reb Notteh Hersh was first and foremost a money changer and a scale banker. His exchange table, which was half inside the shop and half outside the shop, consisted of no more than a box covered with a metal grid. By looking through the grid, he could study the 'table', covered with local and foreign coins. There were neat piles of gold, silver and copper coins, carefully arranged one on top of the other.

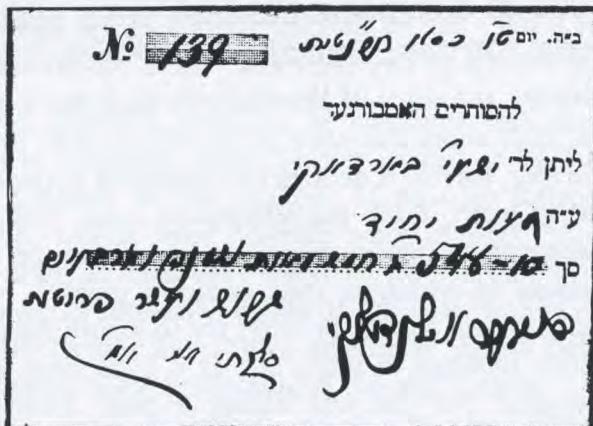
Notteh Hersh Hamburger's second vocation was his own private postal system in which he delivered the Russian and Austrian mail destined for Jerusalem. "From these two, Hamburger managed to make a comfortable living. His favorite calling was 'for the Mitzva'. Like his brothers, Pinchas Jerusalem and Meir in Jaffa, Notteh was an expert Mohel. If Reb Notteh failed to appear in the shop one morning, everyone knew that he was at Brit Milah -sufficient reason to close the shop (i.e. move the table inside) and let the customers wait. He knew that his clients would wait him and not go anywhere else. There was no where else to go.

Unfortunately, the story of Hamburger's bank had a sad ending. The story goes that, after about ten years, in the fall of 1900, one of the bank's clients passed away, leaving a debt of one thousand pounds. According to Hamburger's son Chaim, in the aforementioned book, this afforded one of Hamburger's enemies an opportunity to sow panic in the Jewish Quarter urging his clientele to withdraw their accounts quickly, before the bank "went bankrupt". In vain did the brothers try to assure the public that their money was safely invested in loans due at a fixed time, and that claims were amply covered. No one was willing to wait. Everyone wanted to withdraw his money at the same time. The bank's debtors took advantage of the turmoil and stopped paying back their debts. Finally, the bank did indeed declare bankruptcy. The two brothers did their best to payoff all their debts, and lived the rest their lives in poverty. Upon Notteh's death in

1912, the following eulogy was composed by Eliezer Ben Yehuda, and appeared in "Ha'Or":

"During the money changing period. all financial Jerusalem passed through the Hamburger Brothers. They had a good name not only in Jerusalem, but in many large European cities as well ... but the good times passed, the brothers lost their own and others' money and declined. in recent years living the life of the poor and destitute. Sometimes they could not even buy a loaf of bread, and (they) were dressed in tatters. Had Nathan-Zvi Hamburger died while still "in feathers", as they say. he would have been given him a great funeral. But he died a poor man - and who cares for a poor man?"

The numismatic illustration is a check drawn on the Brothers Hamburger. It is dated the 15th of the month Kislev 5659 (1899) to the order of Reb Isaia Bardaki for the sum of 548 grush and 10 paras on account of his personal Halukka allocation.



CLUB BULLETIN



DONNA J. SIMS N.L.C.

Editor

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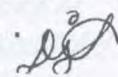


VOLUME XXV No. 3 May-June 2004

INS/ICC of LOS ANGELES: The room was full at the March meeting to hear club president Sagi Solomon present a most interesting program on some of his collection of military ribbons, medals and insignia. And just as interesting were the stories of how he acquired some of them. Many of these insignia are from terrorist organizations which operate within the State of Israel. In addition, several of the military medals were presentation pieces from surrounding Arab countries that were issued to commemorate their wars against Israel. This group meets the third Thursday of the month at 7:00 pm at Factor's Famous Deli, 9420 W. Pico Blvd., Los Angeles.

INS of NEW YORK: The study topics for the February meeting were the letter "O", Jewish leaders, and Shevat-Tu B' Shevat and Shabbat Shirah as calendar dates. For the March meeting, the letter "P", noise makers and musical instruments and Adar-Purim for the calendar date. Officers of this group are Morty Leventhal, pres., Julius Turoff, vp., and Arthur Strickler, corresp. sec./treas. INS NY meets on the 4th Wednesday of the month at 7:30 pm at the offices of Dr. Jay Galst, with early arrivals enjoying dinner together at the Cinema Café which is located directly across the street.

DO YOU REMEMBER: All of the special numismatic friends you made while attending conventions around the country and how you would sit and tell "stories" after closing time into the wee hours at local restaurants and then again back in the hotel lobby? . . . All of the little hotel and restaurant souvenirs that you collected throughout the years that can still bring a smile to your face when you come across them again many years later when you remember when and where you acquired them? . . .

COMMENTS FROM DJS: It has been great to hear from so many of you. Summer is now upon us; do travel safely and have a great vacation. Be well, be happy. . . . 

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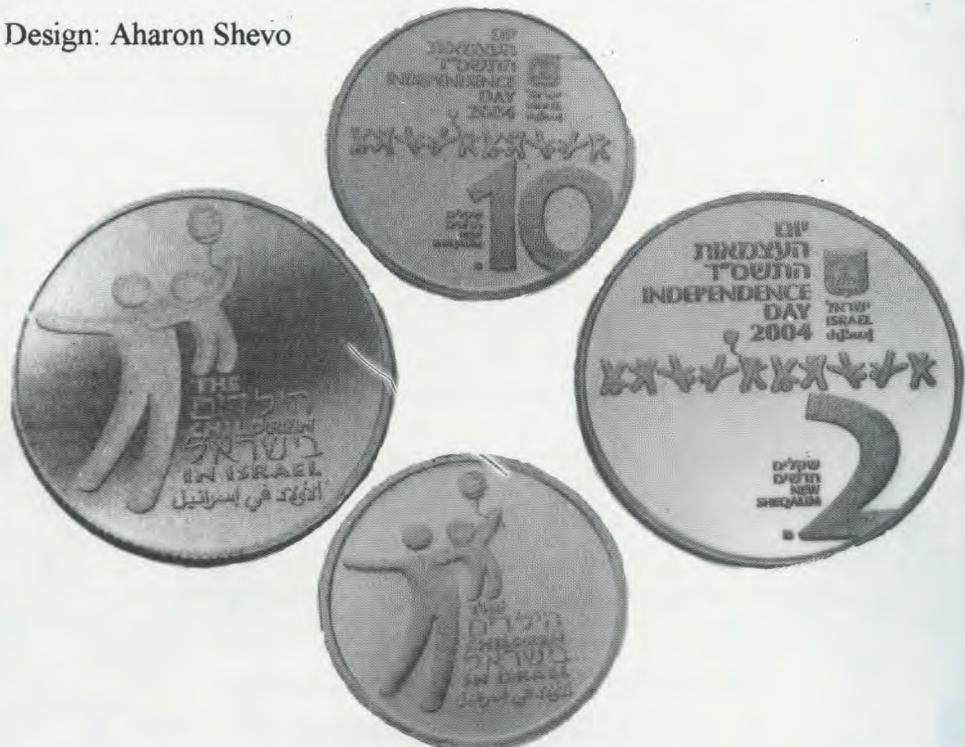


CHILDREN

ISRAEL 56th ANNIVERSARY COMMEMORATIVE COIN
issued by the Bank of Israel

This coin with its simplistic design expresses the beauty and innocence of children and the joys of life they radiate. Parent and child look at each other on the same eye level, showing the way in which parents see their children, not as little beings but as personalities in their own rights. Children are our hope for the future and they deserve the best attention and education.

Design: Aharon Shevo



Coin Specifications

Cat. No.	Metal and Finish	Face	Mint Mark	Diameter	Weight	Mintage
31593300	Gold/917 22k; Proof	NIS 10	"נ"	30m	16.96g	700
21593380	Silver/925 Proof	NIS 2	"נ"	38.7m	28.8g	2,500
21593300	Silver/925 Proof-like	NIS 1	Star of David	30m	14.4g	2,500
71593331	Set of the 3 above coins			David		
71593222	Set of the 2 silver coins					

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